UNITARIAN MONTHLY

No. 206. (Vol. XVII—11). NOVEMBER, 1920. ONE PENNY.

THIS MAGAZINE STANDS FOR DEFINITE DOCTRINE.

A truly Christian Church has a Gospel, a message. For that Gospel to be understood it must be definite and clear.

If we ask: what is Christianity?—we mean: what did Jesus teach about God, and Man, and Life, Duty, and Destiny, Jesus stated very definitely what he proclaimed upon these immense facts

This magazine stands squarely for the great affirmations which Jesus declared. He asserted: that GOD is ONE Person, our Heavenly Father, who is the only true object of worship,

That MAN is God's child, with a Divine Nature the same in kind as the nature of the Divine Parent, capable of becoming perfect, and by nature immortal as God Himself.

That LIFE is, the seeking first after God's kingdom and His righteousness,

That DUTY is, to love thy neighbour as thyself,—to do unto others as ye would that they should do unto you.

That there is one DESTINY for all, for it is not the will of the Heavenly Father that one should perish, and ye shall be perfect as your Heavenly Father is perfect.

To these affirmations we give the name Unitarian Christianity as their true description, and to distinguish them from the doctrines of Trinitarian theology which contradict what Jesus so clearly taught. Unitarian doctrines express what these teachings of Jesus imply.

M.B.

Notes and News.

It is well to remember in connection with the Pilgrim Fathers' Celebrations, that the Pilgrim's Church at Plymouth, Mass., belongs to the Uunitarian fellowship. It is "the only Church with direct and continued historical association with the Pilgrim Fathers in New Plymouth," and "holds the records from the early days of the Colony." This is clearly shown by the Rev. W. H. Burgess in an article which has appeared in the "Inquirer." Its ministers and people have now been Unitarian for considerably over a century.

We congratulate Miss Alice Haigh, a member of a well-known Unitarian family at Oldham on her appointment as headmistress at Channing House School in succession to the late Miss Talbot.

The open-air meetings in connection with Unity Church, Islington, London, have resulted in larger congregations at the Sunday services.

The Torquay Unitarians have voted a £50 bonus to their minister.

An Anglican prelate, Bishop Williams, of Michigan, U.S.A., recently joined in the Sunday service of the Warwick Unitarians.

The New Sunday School Hymn Book, so long delayed, is now ready. Apply S.S.A., Essex Hall, London.

Our Unitarian congregation at Gainsborough can claim direct descent from associates of the Pilgrim Fathers.

The Annual Meetings and Services of the Northumberland and Durham Unitarian Association held September 26-27, at Newcastle were well attended, and showed signs of increased energy and progress.

The London District Unitarian Society held a "Pilgrim Fathers'" Service at the Dutch Church London, at 4 o'clock, October 16th, and held a Young People's Meeting at Essex Hall in the evening.

Rev. H. Bodell Smith has accepted a part-time appointment for a short period as organiser and lecturer for the National Unitarian Temperance Association.

The Provincial Assembly of Unitarian Churches of Lancashire and Cheshire celebrated the tercentenary of the Mayflower, October 16th, by a united service in Cross Street Chapel, Manchester followed by a public meeting in the Memorial Hall. Revs. A. Gordon, M.A., and W. H. Burgess, M.A., were the principal speakers.

Temperance Sunday is November 14th, and Association Sunday is November 21st.

The new session of the Unitarian Home Missionary College, Manchester, opened, October 6, with an address by the Warden, Rev. H. Machlan, M.A., D.D. on "The Christian Brethren Movement," which arose out of the expulsion of Joseph Barker from the Methodist New Connexion.

The London and South Eastern Provincial Assembly of Unitarian Churches held its Annual Meeting at Brixton, Tuesday, October 5th, when it was reported that the Assembly and the London Unitarian Society are now working in close co-operation by means of a joint committee. The service, business meeting, and public meeting were well attended.

The Autumn Meeting, Manchester District Associate Branch of the Unitarian Women's League at Ainsworth, was a very successful event.

The Rev. F. L. Hosmer, of America, composer of many Unitarian hymns, was 80 years of age on October 16th.

The S.E. Wales Unitarian Society Autumnal Meetings were held at Nottage, October 4th, included a religious service, business meeting, conference and meetings of Lay-preachers, and local branch of Women's League.

The late Mrs. L. M. Aspland left £200 to the British and Foreign Unitarian Association, and £100 to the South Eastern Assembly.

The Summer School for Sunday School Teachers, held by the Northern S.S. Federation, at Summerville, Manchester, proved to be a striking success. Between 300 and 400 persons took part and the school paid its way.

The Annual Meeting of the N. Cheshire Unitarian S.S. Union was held at Flowery Field, Hyde, October 16th, when Rev. H. Bodell Smith read a paper on "Sunday Schools and the Temperance Movement," followed by discussion.

The Autumn Meeting of the Liverpool District Branch of the Women's League was held at West Kirby, September 27th, with about 75 persons present, and there was a useful discussion on the League of Nations.

Rev. A. Scruton has delivered 17 open-air addresses at Stockton with good results to his Church.

A Tablet is to be placed in the entrance of Essex Hall in undying remembrance of 1,000 Unitarians who gave their lives in the war.

DEATHS: Mr. T. T. Greg, J.P., of Bruntingford, Herts, September 18th, at London, 62; Mrs. E. T. Holland, daughter of Mrs. Gaskell, September 17th, 86; Mrs. Henry Harvey, of Lewes, September 25th, at Shortlands, 87; Mr. Arthur Sidgwick, M.A., Oxford, September 25th, 80; Mr. John S. Wainwright, Levenshulme, formerly of Dukinfield, September 21st, 75; Rev. T. F. M. Brockway, of Moretonhampstead, in hospital at Exeter, October 9th, 56; Mr. Thomas Holt, Leamington, October 17th, 67.

THE STRUGGLE.

SAY NOT the struggle naught availeth,
The labour and the wounds are vain,
The enemy faints not nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke conceal'd,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly!
But westward, look, the land is bright.

—A. H. Clough.

BACK TO THE GOSPEL OF JESUS.

11.—WORD AND DEED. By the Rev. WILLIAM C. HALL, M.A.

The command of Jesus that his followers should not swear, by heaven, earth, Jerusalem, or otherwise, but should let their yea be yea and their nay nay, really goes beyond the rejection of formal oaths. It is an insistence upon the duty of frank speech and plain dealing. It is the command that a man shall be "as good as his word" and that what he has undertaken he shall do.

Who will say that it is superfluous to-day? The great war was occasioned by the circumstances that men were not as good as their words and that governments did not fulfil their pledges. And more than half the unrest, faction, and peril of these "days of peace" is due to the same causes. Throughout our industries—I am surveying more than our own land—there is evasion of pledges, obligations, and undertakings; and we see the government of the nations fouling the situations they would clear, by the disregard of promises definitely embodied in parliamentary acts or made in honour to various parties of the state.

It is not surprising that the more "evangelical" of our friends should revive the notion of the Second Coming, for it is clear that in all grades of men's occupation, in all classes of society, and in all governments the old word of the Master needs to be uttered again, and emphasized, and beaten out in loud asseverations until it is heeded. "Let your yea be yea."

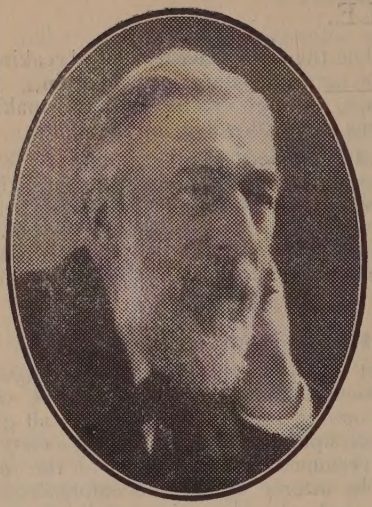
With municipal elections upon us, I want to know of the men who ask for my vote, who will do honestly and fully what he undertakes in his several addresses. Whatever my party label in national politics, I shall vote for him. I care not who be Liberal, Conservative, Socialist; I want to know who is straight; I want to support the man whose word is his bond and whose bond is his deed.

But what you, reader, and I have to remember is that nations and their governments, municipalities and their representatives, and all other bodies and their servants are what they are through the collective influence of individuals. First, you and I must let our yea be yea.

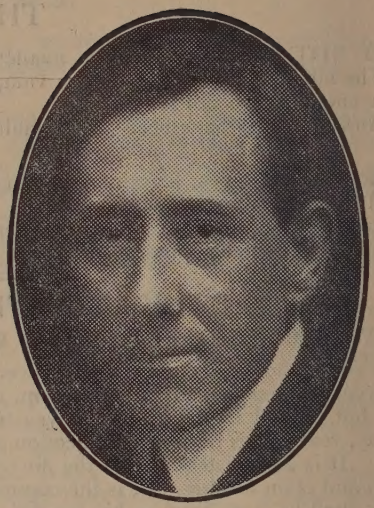
Eminent Unitarians (PHILANTHROPISTS AND REFORMERS.)

Thomas Firmin, d. 1697, founder of St. Thomas's Hospital, London; Dr. Thomas Cogan, d. 1818, joint founder of the Royal Humane Society; William Smith, d. 1835, a leading Nonconformist Member of Parliament, active for removal of disabilities of Dissenters and Catholics was grandfather of Florence Nightingale; John Pounds, d. 1839, the Portsmouth cobbler, and the founder of Ragged Schools; Dr. Joseph Tuckerman, d. 1840, the founder of Domestic Missions for the Poor, in England and America; Robert Hibbert, d. 1849, founder of the Hibbert Trust; Catherine Wilkinson, d. 1860, "Catherine of Liverpool," the originator of public washhouses and baths; Dr. Southwood Smith, d. 1861, pioneer of sanitary and industrial reform, "Bringer of air, light, health, into the House"; Dr. S. G. Howe, d. 1876, educator of the blind and deaf, – the Laura Bridgeman case; Mary Carpenter, d. 1877, founder of Industrial Reformatory Schools for Girls; Dorothea L. Dix d. 1887, "the Florence Nightingale of America," who brought about better treatment of lunatics; Sir James Stansfield, d. 1898, "Champion of Womanhood"; Sir Henry Tate, d. 1899, the founder of the Tate Gallery, London; William Rathbone, d. 1902,—Florence Nightingale described him as "one of God's best sons," founder of District Nursing Associations; Frances Power Cobbe, d. 1904, friend of dumb animals, and social reformer; Sir Sidney Waterlow, d. 1906, donor of Waterlow Park, London; Florence Nightingale, d. 1910.

The Autumnal Meetings of the Sunday School Association, British and Foreign Unitarian Association, and the Laymans' League, at Leicester, October 23 and 25 were of great interest.



Mr. ORLANDO E. HEYS.



Mr. EDWIN T. HEYS.

Mr. Orlanda E. Heys has been connected with the choir of the Stockport Unitarian Church for over 60 years, and he has been its conductor for about half of that period. His son, Mr. Edwin T. Heys has been the organist for 26 years. Further back, the father of Mr. O. E. Heys was for many years responsible for the choir under the title, "Master of the music," a title with an old-time flavour. Having decided to retire from their positions, Messrs Orlando and Edwin Heys concluded their long periods of service with a special Valedictory Organ recital and Musical programme on Sunday evening, October 3rd in the presence of a large congregation which filled the church. A iarge number of musical friends formed a special choir for the occasion out of respect for the Messrs. Heys, and the church was adorned with beautiful floral decorations. The solos, choruses, and organ solos were all rendered with great taste and appropriate expression. The service included hymns of which two of the tunes were composed by Mr. O. E. Heys and one by Mr. Edwin Heys. The Minister—Rev. H. E. Perry, in a brief address on music as an aid to religion, described it as helping to tune the hearts of men to finer issues and to lift them into the presence of God. The service was concluded with Handel's "Hallelujah Chorus," and the minister's benediction. It was indeed a unique event, and a worthy celebration of exceptionally long periods of devoted service upon which the Messrs. Heys, both father and son, will be able to look back with no little satisfaction and pride.

We are indebted to the courtesy of the proprietors of the "Stockport Express" for our information and for the portrait illustrations.

For the Children.

By the Rev. H. Fisher Short.

A PRINCESS WITH A GRIEVANCE.

"Sometimes we yearn for what is not,
And sometimes it is granted;
But hardly ever do we find
It quite the thing we wanted."

Our little princess found herself where she had often longed to be. From a pretty bedroom she gazed with rapture upon a scene of beauty. In the rose garden which was flooded with morning sunlight, the gardeners were busy at the tasks they loved. Beyond, as far as eye could reach, stretched the park. Alive with birds and bright with blossoms, it was a picture to ravish the soul of an artist. A knock on the door and in came a maid with a face like a flower. "Good morning, Your Highness," she said, "what a delightful morning." "It is, indeed, Clara," laughed our little lady, leaping out of bed. Soon the maid was busy on the royal toilet, and soon our little princess was every inch a fairy. "Thank you, Clara," she said, skipping to the nursery. Here was laid the most tempting of breakfasts; also there were governesses and waitresses and maids, clean as new pins and smiling a welcome. Then, in bounded two noisy children, Prince Jack and Princess Geraldine. "Good morning, everybody," shouted Geraldine. "How good everything smells!" laughed Jack as he sat down. Soon everybody was eating, chattering, laughing, and our princess was in a rapture of happiness. In the middle of the feast a portly servant in green and gold announced "Her Majesty will see the children in half-an-hour." So far, everything and everybody

had been just lovely. Jack and Geraldine were ripping playmates, and the servants awfully jolly. And now she was to have a bigger treat. Her heart beat wildly as she followed the head governess to the Queen's apartment. A magnificent servant flung open the door and announced the young people. And, then, everything seemed to change. Instead of the smiles and embraces she had looked for, there was stiff formality and frozen dignity. Following the example of the governess, the children bowed low and stood at attention. The Queen was very beautiful, and her robe a perfect dream ; but not a word or a smile did she give the children. She examined each with a cold stare, addressed a few questions to the governess about lessons, exercise, and diet, and then dismissed them. How relieved and glad was our princess to escape to the warmer atmosphere of the nursery. In the midst of a ripping romp Clara appeared to say Her Majesty was going for a drive and our princess was to accompany her. This time, the thought of being with the Queen filled her with dread. All through the dressing, although Clara chattered merrily, our princess grew more and more wretched. And not even the floppy lace hat and the fluffy white silk dress relieved her sadness. By and by, she found herself in the carriage and beside the radiant queen. The day was glorious, and the carriage rolled along smoothly through an avenue of copper beeches that flashed in the sun; but, in her increasing unhappiness, our princess missed it all. Not a word fell from the Queen's lips, not a smile crossed her handsome face, and the princess felt she had never been so lonely or so unloved in all her life. Unable to bear it any longer, she was just on the verge of crying when crack went the groom's whip, and she awoke with a little sob to find herself in her own cot, in her own wee room, and the loving, smiling, face of her very own Queen-Mother bending over her. "Oh, Mother! Mother! Mother!" she cried, weeping tears of joy. As they held each other tightly the Queen-Mother knew her little treasure had been dreaming a sad, sad dream, but was too wise to ask what it was. And our little princess lost her grievance for ever.

National Unitarian Temperance Association.

ALCOHOL NOT A NECESSITY.—(Contd.)

The following are examples of well-known sportsmen who have recommended total abstinence for athletes:—

Gotch and Hackenschmidt (Wrestlers).
F. C. Selous (The Big Game Hunter).
Victor Trumper (Australian Cricketer).
Burgess and Beaurepaire (Swimmers).
E. P. Weston (American Long Distance Walker).

(4) It is a mistake to think that alcohol keeps out the cold. On the contrary, it increases the chance of a chill by drawing more blood to the skin, and thus cooling the blood.

(5) Persons who take alcoholic drinks should regard them merely as a luxury and should be extremely careful in their use, as it is quite possible for the habitual drinker of alcohol to ruin his health by its means without ever getting drunk. The practice of drinking between meals is especially bad, and the custom of "standing drinks round" is almost sure to lead to excess.

(6) The habit of drinking to excess leads to the ruin of families, to the neglect of social duties, to disgust for work, to misery, theft and crime; and the abuse of alcohol is one of the chief causes which fills our workhouses, prisons, and lunatic asylums.

The abuse of alcohol may cause Delirium Tremens, Insanity, Diseases of the Liver and Stomach, and many forms of ill-health; it also creates a tendancy to Consumption or Tubercolosis. Diseases such as Typoid Fever, Pneumonia, and Erysipelas are much more fatal, and wounds or injuries heal with much greater difficulty if the patient has been an excessive drinker.

(7) The children of excessive drinkers are liable to be weakly at birth or to develop weakness of mind or body in later life.

In short, Alcohol is a luxury and not a necessity, and its abuse is a most terrible danger to personal health, to family happiness, and to national prosperity.

The Lambeth declaration for the Union of religious bodies issued by the Archbishop of Canterbury, though a very great advance on all previous expressions from the Anglican Church, excludes Unitarians by the fact that acceptance of the Nicene Creed is laid down as the basis.

The Unitarians in U.S.A. are carrying on a propaganda campaign.

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Dr. Mellor and the Word "Unitarian."

Dr. Mellor sends the following reply to the article which appeared in our last issue:—

To the Editor of "Unity."

Dear Bodell Smith,—I respect the position which you and your friends hold, and which you express with an admirable clearness; but I do not think you grasp the difficulty I feel.

I still think that you carry into the word Unitarian significations which it is hardly strong enough to sustain; but I do not raise the slightest objection to any individual person using it and defining what he means by it. What I do object to is the attempt to affix this particular name to our churches as such. Whatever the name does or does not imply, at least it implies a particular doctrine about the nature and person of God, a theological doctrine, and to call a church by that name does inevitably suggest that the fellowship of the church is somehow bound up with the acceptance of that particular theological belief. On my view, the ground of Christian Fellowship, for which I think our churches stand, or ought to stand, is not acceptance of theological beliefs of any particular variety, but something quite different, something, if I may say so, deeper and more vital, which, amongst other things, involves intellectual freedom—represented in the undogmatic basis of fellowship. Nor do I view this essential intellectual freedom as merely negative freedom, that is freedom to believe nothing at all. I regard it as the soil out of which intense spiritual loyalties and far-reaching, revolutionary moral demands may spring. I have no use at all for the man who believes nothing and therefore counts himself "a bit of a Unitarian." Neither have you. That person is detestable to us both. But I am nearly as much troubled by the man who says that, for fellowship with him in faith and worship and life, I must formulate my religious beliefs in his way, or in a way approved by him; and I do hold that the attempt to call a church by the Unitarian name (or by the Trinitarian name) leads to just that unfortunate attitude.

And then, of course, what I am supremely interested in is Christian freedom and Christian fellowship. I want the positive and ethical values of Jesus, in His Vision, Spirit, Teaching, and Person, made central. Intellectual freedom is only valuable, and indeed understandable, within the spirit of love and charity and passionate service of God's Kingdom which are peculiarly manifested in Jesus. The ultimate truth of my attitude would be, first Jesus Christ, then freedom! I hold that our churches are Christian fundamentally. I do not believe there is any hope for them unless they are absolutely, vitally, and wholly Christian, preaching and teaching and living the absolute gospel of Jesus, and that primarily in its ethical relationships to the needs of men. Really I am crying to our churches: "Back to Jesus. Make a real Christian Society! Show the world what Christ's vision and gospel truly are!" You will only blur and confuse this immense issue if you start by laying down as essential adherence to a name which. whether you know it or not, implies that the question of Christ's Personality can only be settled in one way. If you do that you are putting into the forefront issues which are in reality secondary, and which, in any case, we can only solve by the ethical way of practising a pure self-giving love and doing the will laid upon us. We must escape from this region of theological oppositions.

Do not misunderstand me! I do not want to drop the name Unitarian "because it is obnoxious" to certain people. I know nothing about that. I do not use the name because I think it does not adequately express my own theological outlook. I make war against it as a designation for our churches for the reasons already given. But I do this, I hope, in the spirit of Christian fellowship.—Yours very sincerely,

STANLEY A. MELLOR.

The spirit of Dr. Mellor's rejoinder is admirable. His earnestness and sincerity command respect for all he says.

His criticisms may be summarised thus:

(1) We carry into the word "Unitarian" significations it cannot sustain.

(2) Objects to fixing the name "Unitarian" to churches, because it implies a theological doctrine and suggests that church fellowship is bound up with acceptance of that theological belief.

(3) Dr. Mellor states that the ground of Christian fellowship involves intellectual freedom and loyalty to Jesus, placing first—Jesus, His teaching, His gospel; and freedom second.

(4) We must escape from the region of theological oppositions.

With regard to (1) it is quite a matter of opinion as to what meanings can be given to the word "Unitarian," as also to the name "Christian," but it has not been proved that it cannot bear the significations we have given to it.

Concerning (2) we may say that the same objection may be raised with equal justification against the word "Christian." that it implies theological doctrine. That it has such implication Dr. Mellor cannot deny, yet he earnestly desires to put that name on every church; which suggests that church fellowship is bound up with acceptance of whatever theological beliefs are involved in it.

Dr. Mellor accepts as the ground of Christian Fellowship: (1) loyalty to Jesus, His teaching, His gospel, and (2) intellectual freedom. All Unitarian Christians fully agree with him so far. But it is surely necessary to understand and to state

clearly what the gospel of Jesus really is. If so, we get at once into theology, and if it be found that it is Unitarian and neither Polytheism nor Trinitarianism it should be frankly declared so. A Christian Church exists to proclaim the gospel of Jesus and what the gospel implies, and if a congregation agrees that its doctrines are Unitarian, it should be free to give that name to its church, always understanding that it is free to choose whatever name it thinks best. Dr. Mellor would not allow this freedom.

As to (4), escape from theological oppositions can never be in this world at least, any more than escape from the contrasts of light and dark, true and false.

We say this, too, in the spirit of Christian fellowship.

A Criticism.

To the Editor of the "Unitarian Monthly."

Sir,—In your issue dated July, 1920, under the heading of National Unitarian Temperance Association was the statement "the bodily strength furnished by the beer could only be in proportion to the solid part of the barley dissolved in the water of which the beer was composed." and in your issue dated August, 1920, under the same heading was the statement, "As beer and spirits are almost valueless, as food, all this grain is lost for food purposes." Now I beg to point out to you that these statements are contradictory and one of them must be false.

Another statement says "The beneficial effects of prohibition in the United States are amazing—Under eight years of prohibition our bank deposits increased from 49 to 137 million dollars (in North Carolina.).",

The National Unitarian Temperance Association shuts its eyes to the fact that the English Banks can show much bigger increases. That method of statement is absolutely misleading to your readers.

The same column also states "In Birmingham City, Alabama, fire loss has been reduced from 1,250,000 dollars to 416,000 dollars." In reply, it would be easy to pick out English cities and towns where a big fire has caused a heavy loss in some past year and therefore the latest return of fire losses would show a big decrease. Again, a misleading method of making a statement.

In the previous issue of the Unitarian Monthly was a statement to the effect that at the Democratic Party Convention a proposal to have an anti-prohibition plank in the party's programme was defeated by a large majority. The writer argued that this showed that the Americans are satisfied with prohibition. Now the misleading character of that statement is shown by the fact that at the same Convention a proposal supporting prohibition as a plank in the party's programme was defeated by a larger majority than the anti-prohibition proposal. The minority vote against prohibition was larger than the minority vote in favour of prohibtion. But the writer on behalf of the National Unitarian Temperance Association deliberately gave your readers a misleading impression. In conclusion, is not Prohibition and its methods of advocacy in direct opposition to the three cardinal principles of our homely Unitarian faith, viz., (1) Truth, (2) Liberty, (3) Religion? I think I have proved that prohibitionists have outraged the first-named. Surely we Unitarians still believe in Civil Liberty and also claim to exercise the greatest gift of God:—the liberty to choose the right or the wrong. Prohibitionists wish to interfere between men and God. If there were no temptation in the world there would be neither morality nor immorality, we should be Un-moral which is a sort of Jelly-fish state.

ARTHUR BEECROFT.

In answer to Mr. Beecroft, it may be said that he does not question the statement made by Benjamin Franklin that, "the bodily strength furnished by the beer could only be in proportion to the solid part of the barley dissolved in the water of which the beer was composed." Beer, when analysed by a chemist is found to be 93 parts water, 5 parts alcohol, 2 parts other substances. So under such circumstances the nourishing power is plainly very slight and what there is, is counteracted or cancelled by alcohol, which means that for nutritive purposes the small proportion of barley is wasted. Hence it is true that as regards the "immense quantities" of grain used in "the manufacture of beer and spirits," all this grain is lost for food purposes." Any apparent contradiction between the two statements is caused by Franklin's supposition that the nutritive properties of the grain are not neutralised by the alcohol.

Mr. Beecroft questions statements that Prohibition is beneficial in U.S.A. and approved by the majority of the people. He has not said anything that disproves these statements or to prove the accuracy of his own, and therefore it does not follow that what he objects to is misleading. There is overwhelming evidence that prohibition in U.S.A., is beneficial and approved by most of the people. Limits of space do not allow of more detailed reply. Prohibition is not in direct opposition to civil liberty if against anything that is injurious to human welfare, but a protection against what destroys liberty. The State can surely be free to choose the right against the wrong. We must leave our readers to judge. And surely there is no virtue in multiplying temptation.

MINISTERIAL CHANGES: Rev. A. H. Lewis, B.D., has received public welcome at Unity Church, Bolton, September 15th; Rev. Thomas Paxton has resigned at Scarborough; Rev. Chas. Biggins, B.A., B.D., has been publicly welcomed at Wandsworth, October 7th; Rev. M. B. Skelland, of York, has accepted appointment to the Free Christian Church, Doncaster; Rev. A. W. Timmis has been publicly welcomed to the ministry of Willert Street Domestic Mission, Manchester, which he will carry on jointly with his work at Renshaw Street; Rev. Randall Jones, M.A., B.Sc., B.D., terminates his ministry at Pendleton, October 31st; Rev. G. E. Hale, B.A., of Wellington, New Zealand, has accepted appointment to the Unitarian Church at Adelaide, S. Australia; Rev. W. E. Williams, B.A., late of Auckland, N.Z., has accepted an invitation to become minister at Mottram; there was a double farewell at Todmorden, September 26th, when Revs. A. W. Fox, and Rev. C. Biggins, were concluding their ministry there; Rev. Irvine Lister has resigned at Warrington; Rev. Matthew R. Scott has resigned at Sale and concludes his ministry October 31st.

Rev. H. BODELL SMITH,
Mottram, Manchester, is at liberty to take Sunday Engagements.

THE UNITARIAN MONTHLY.

One penny, by post 1½d.; 12 copies 10d. post free; 25, 1s. 8d.; 50, 3s. 6d.; 100, 6s. and carriage.

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Post Card Propaganda

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

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Literary matter to be addressed to the Editor; business communications to the Manager.

Published Every Friday Afternoon at
5, FETTER LANE, LONDON, E.C.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

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